

## THE GRAVEST DECISION OF THIS CENTURY.

Last Spring there appeared before the Presbytery of New York three young men—graduates of Union Seminary in New York—Black, Fitch and Stein—as applicants for licensure. On examination it was found (we speak from memory) that they did not recognize the inspiration of the Bible, did not accept the book of Genesis as historical, did not accept the teaching of the fall of man and doubted the resurrection of Jesus.

And yet! And yet the Presbytery of New York licensed these young men to preach! ! Later, the Presbytery ordained two of them to the ministry! ! !

At the time, our thought was that this was the action of one Presbytery: and that shortly the Northern Presbyterian Church as a whole would be called upon to review the matter and that it would place its condemnation upon so gross a violation of the truth of God.

Dr. John Fox, Dr. D. S. Gregory and others made formal complaint to the Synod of New York against this licensure and this ordination. The complaint was heard by the Synod of New York last month. The report that we find in the "Interior" is that the Synod sustained the Presbytery in its action in licensing and ordaining them! ! That paper says:

"The presbytery's course was found perfectly regular, and while the synod's committee investigating the subject considered that the first examination of the candidates had justified the protests of the complainants, it held—and the synod agreed—that the second examination was entirely satisfactory and made it the plain duty of presbytery to proceed as was done. The complainants received only a slight crumb of comfort in a mild censure passed on the presbytery for refusing the minority a chance to examine Mr. Black again, pending his ordination, and for proceeding with that ordination while the appeal to synod was pending. But these actions were criticised for lack of courtesy and not for violation of law."

The matter as it appears to us is grave in the extreme. The Synod of New York is a large and representative body. It has a powerful influence in the Presbyterian Church North. And from this report, it seems to have sustained the Presbytery, not only in throwing down the barriers of Calvinistic teaching, but in destroying the barriers of evangelical Christianity. For "if Christ be not risen, then is your faith vain." And if the sin of Adam be denounced as a fable, then our whole trust in the Bible as the word of God is undermined. And if the fall of man be only a legend, there is no need of a divine Redeemer.

Is it possible that the Presbyterian Church, North, will sustain such a breach of Bible teaching? God forbid. And yet, according to this report, the Synod of New York has sustained it! !

With the deepest concern do we look for the outcome. Surely the noble, the evangelical men in that Church, and there are thousands of them, will not fail to bring this matter to the attention of the next General Assembly. And we hope for a different decision.

The Westminster well says that "the secret of accomplishment is steadiness. Breaks come from jerks. Waste comes from pause. Ten hours a day, six days in the week, every week in the year, until the vacation comes once more. They count. Success is best spelled as follows: c-e-a-s-e-l-e-s-s-n-e-s-s."

## AFTER THE RALLY DAY.

"Rally Day" has been held in many of our Churches and Sunday-schools. It is still somewhat of a novelty to most of us in this section, but has become enough the vogue to demand some thought as to its significance and practical use. Especially should it be studied in its relation to what should follow the observance of the day.

"Rally Day" ought to be every day. Unhappily what ought to be is not by any means always what is. There are seasons, it is true, when from outward circumstances it seems more practicable to make special effort. At the end of the summer in the cities, and at the end of the winter in the country, there seems to be a time when new service can be undertaken.

The chief thing in connection with a rally to work is to have a work, and a permanent kind of work, to which to rally. "What shall I do?" is sometimes the problem. Naturally the first form of renewed activity will be an increased devotion to the usual public exercises of the church. The support of the Church's Sunday services, of the prayer-meetings, of the Sabbath-schools, and of the young people's meetings, if there be such organizations, will have first place in mind and heart.

In every community and neighborhood there may be found many who are not going to any of these services. A quiet and persistent effort to bring them out, even if one has to go for them for a while, ought to be a deliberate part of each one's "rally" work. Such an effort has the approval of the Master's word, when he directed his servants to "go out into the highways and hedges and compel them to come in."

There are those about all of us who are sick or in want, or who need sympathy and help. There are those who are tired, who are perplexed, who are sensitive, because of adverses or poverty, who are strangers and friendless. Loving attention to them oftentimes results in winning souls for Christ as well as in carrying comfort and sunshine to troubled or darkened hearts. It is not a question of whether they should not seek the church rather than that the church should seek them. The neglect of a duty on one side does not excuse the negligence of a duty on the other side.

In permanent "rallying" all self-indulgence should be laid aside. It will take time and patience to do personal work. It will often involve self-denial. It will always demand faith. But God will be faithful, and will not forget one's labor of love. Intense interest in the work will be the best element, next to faith, in beginning and prosecuting it. The runner who keeps the goal in sight forgets the toil of the race, and runs it with patience, laying aside every weight.

Be a helper. Do not feel that your work must always be to your own personal honor. If another receives the glory, be willing to have it so. God knows just how the case stands, and an approving conscience is better than the praises of men. The work should be done in the name and in the strength of Christ. The Spirit is promised to help withal. There need be no fear of failure with such divine aid.

Before one can preach an evangelistic sermon, he must have an evangelistic heart.